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## BOOK NOTICES

**Sociology and Modern Social Problems.** By Charles A. Ellwood. New York: American Book Co., 1913. Pp. 394. \$1.75.

The author is professor of sociology in the University of Missouri. His book has won much favor, and is now issued in a revised and enlarged form. The treatise is prepared for use in institutions and reading circles where it is desired to combine the study of sociology with a study of current social problems and to correlate it with a course in economics. The book illustrates the working of the chief factors in social organization and evolution by the study of concrete problems, especially the study of the origin, development, structure, and functions of the family considered as a typical human institution. Professor Ellwood discusses, among other matters, the bearing of the theory of social evolution upon social problems; the relation of modern psychology to social problems; the growth of population; the immigration problem; the negro problem; the problem of the city; poverty and pauperism; crime; education and social progress; and socialism in the light of sociology. The book is written in a clear and readable style; and those who wish to read further will find help in the bibliographies appended to each chapter.

**Discovery and Revelation.** By H. F. Hamilton. London and New York: Longmans, Green & Co., 1915. Pp. xxi+196. \$0.90.

This is the right kind of a popular book, not hastily written, but the result of honest and painstaking work. Dr. Hamilton has written at greater length on the subject treated in this book in a two-volume work called *The People of God*. The volume published now by him is a condensed statement of the same argument. Greek monotheism was a human discovery and, instead of being the result of an evolution of religion, made doubt possible and discouraged national religion and ritual. Greek monotheism was fatal to Greek religion. The Greek philosophers came to the idea of the one God by thinking about the principle of causality. Hence their God was not personal: he was a principle. The Hebrew prophets, on the contrary, did not discover God by reason, as they had the same idea of causation as their polytheistic fellow-country men; nor from the lessons of history, for historical events seemed to prove that other gods were stronger than Yahweh; but from the ethical conviction that Yahweh requires righteousness from His people. While the religious experiences of the "false" prophets can be explained by natural causes, the experience described in Isaiah, chap. 6, shows

that his belief was based on a sensible religious experience carrying more conviction than logic itself. It is impossible to represent the ethical monotheism of the prophets as being merely the product of the hidden workings of their subconscious minds, because the world in which they lived did not charge their subconscious minds with any impression of the truth of that monotheism. These religious experiences of the prophets initiated a series of organically connected events, the organization of the ancient religion upon a monotheistic basis (Judaism), then its expansion into a world-religion (Christianity).

Thus the Christian church is the product of an age-long sequence of events of a remarkable character. With a strange unanimity the prophets attribute their religious revelations to Yahweh; with the same unanimity the early church experienced the power and holiness of God in association with the personality of Jesus. In these extraordinary experiences and in this extraordinary sequence of events we have good reason to see a divine revelation and a divine plan of redemption. Dr. Hamilton's book is a remarkable apology of Christianity. While it is meant for the laity of our churches, it will have much to teach to all.

**Origin and Development of the Moral Ideas.** By Edward Westermarck. London: Macmillan, 1908 and 1912. Two vols. Pp. xviii +716 and xvi+852. \$4.00 each.

A very important work, not only for scientific investigators, but for social workers, pastors, and missionaries. It should be secured by institutional libraries everywhere. The author achieved international reputation through his earlier work, *The History of Human Marriage*. He holds a professorship of sociology in the University of London and the chair of moral philosophy at the University of Finland.

As its title indicates, the book deals with the ethical phase of social evolution. Why do the moral ideas in general differ so widely? On the other hand, why is there in so many cases such a wide agreement? And why are there any moral ideas at all? These fascinating questions are taken up and investigated from points of view which are strange to most people, but which prove to be very natural and reasonable. As the author points out, our moral opinions, though rooted in the emotional side of our nature, are in a large measure amenable to reason. In every society the traditional notions as to what is good or bad, obligatory or indifferent, are commonly accepted by the majority of the people without further reflection. Often a moral estimate survives the

cause from which it sprang. Professor Westermarck's treatise considers the secret machinery of conscience, and is illustrated by facts gathered from all over the world and throughout all recorded history. The primary moral judgments, he tells us, express, not the private emotions of isolated persons, but emotions which are felt by the community at large. Public indignation is the prototype of moral disapproval, and public favor is the prototype of moral approbation. The concepts "bad," "vice," "wrong," "ought," "duty," "rights," "justice," "injustice," etc.—all spring out of moral disapproval; while the converse leads to the notions of "good," "virtue," "merit," etc. The author shows that these moral ideas do not have the mysterious and unexplainable quality which was formerly supposed to reside in them. He concludes that we have every reason to believe that the altruistic sentiment will continue to expand and that those moral commandments which are based on it will undergo a corresponding development; that the influence of reflective thought upon moral judgments will increase; that the influence of sentimental antipathies and likings will diminish; and that in its relation to ethics, religion will increasingly emphasize the rules of universal morality.

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**The Freer Gospels.** By Edgar J. Goodspeed. (Historical and Linguistic Studies in Literature Related to the New Testament, First Series, Vol. II, Part 3.) Chicago: The University of Chicago Press, 1914. Pp. 65, 1 plate. 50 cents.

The ancient uncial manuscript of the Greek Gospels brought to America in 1907 by Mr. Charles L. Freer has attracted wide attention. Professor Souter, of Aberdeen, has expressed the opinion that in Mark at least its text probably "exceeds in interest that of any other surviving Greek manuscript." To make the manuscript perfectly accessible to all users of Westcott and Hort's edition of the New Testament, Mr. Goodspeed has prepared this complete collation of the Facsimile edition with that widely used text. Anyone possessing the Westcott-Hort text can in a moment find from this collation how the Freer manuscript stands on a given reading. The manuscript is fully described and its source and textual quality are briefly treated. Improvements upon Professor Sanders' collation of the manuscript, which is based on a rare Oxford edition, are suggested in a score or two of instances. The

present publication puts the testimony of the Freer manuscript within the reach of every American student of the Greek Testament.

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**The Supreme Revelation.** By William C. Schaeffer. New York and Chicago: Fleming H. Revell, 1914. Pp. 316. \$1.50 net.

Dr. Schaeffer's book is a series of twelve lectures on the teaching of Jesus Christ as the supreme revelation of God to mankind. The author does not ignore modern criticism but maintains a moderately conservative position. This book will not teach anything new to the specialist but will be found helpful by preachers and Bible students. The doctrines of the kingdom of God as preached by Jesus is clearly presented and with a true perspective.

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G. P. Putnam's Sons (New York) have published an eighth edition of *The Truth of Christianity* by W. H. Turton. The value of the book lies in the fact that it is written by a layman. Colonel Turton's position is very conservative, so that he has to devote nearly half of his book to the defense of points of no importance, such as the Mosaic origin of the Pentateuch, the character of David, the destruction of the Canaanites. The book is readable and clear. (Pp. viii+636. \$1.25.)

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Small commentaries on the Bible are multiplying. A new volume, *Judges and Ruth*, appears in the series called "The Cambridge Bible for Schools and Colleges" (Cambridge: University Press, 75 cents). The same publishers are also issuing a number on *First Samuel* in their "Revised Version, Edited for the Use of Schools" (40 cents). Sunday schools, colleges, Y.M.C.A.'s, and other institutions will find it profitable to secure these little volumes by the set.

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**The Great Misnomer,** by Dr. T. G. Jones (Philadelphia: The Griffith & Rowland Press), is a study on the meaning of the Lord's Supper from a strict Baptist point of view. The author shows how the name "Communion" often given to it is a misnomer; he would prefer to say "commemoration." The style is clear, although there is here and there an inaccurate or loose expression, for instance the term "Episcopal Bishop" (p. 35).